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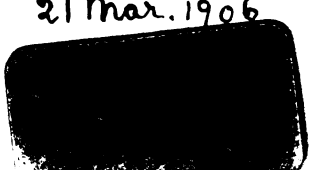

MANUALS

OF

RELIGIOUS INSTRUCTION.

Doctrinal Series.

No. I.

THE CATECHISM: PARTS FIRST AND SECOND.

No. II.

PART FIRST.—QUESTIONS ON THE FAITH OF THE NEW CHURCH. (*In nineteen Lessons.*)

PART SECOND.—QUESTIONS ON THE TEN COMMANDMENTS. (*In twelve Lessons.*)

PART THIRD.—QUESTIONS ON THE LORD'S PRAYER. (*In seven Lessons.*)

PREPARED FOR THE AMERICAN NEW-CHURCH SABBATH-SCHOOL ASSOCIATION.

NEW YORK:
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COMMITTEE OF THE AMERICAN

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REV. FRANK SEWALL,

REV. J. C. AGER, REV. L. P. MERCER,

WM. N. HOBART, FRANCIS A. DEWSON.

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PREFACE.

THE following Catechism is in two parts: The First Part is the "Child's First Catechism" unaltered, and long in use in the English Conference, and in many of our own Sunday-schools, being contained in the "Welcome" and the "Hosanna" song-books. The Second Part is also largely taken from the longer Catechism of the English Conference, but changed by substituting for the "Creed" as there provided a brief formula of the *Faith of the New Church*, condensed from the *Universals of Faith* as contained in the opening chapter of the *True Christian Religion;* the instruction regarding the Church and the Life after Death has also been somewhat modified.

While the Catechism in both parts, is not beyond the mental reach or learning capacity of that age for which this kind of instruction is adapted — namely, from seven to fourteen years, yet the Second Part will be found to contain statements of doctrine and practical precepts of life which may be studied with profit and interest by still older pupils. Care has been taken to avoid verbal repetitions in the Second Part, of answers contained in the First; and to make

the two Parts really consecutive and progressive. To facilitate the learning of the First Part by quite young children, the Ten Commandments are printed in type of two kinds, the italic portions only to be committed to memory at first. In concert recitations of the whole school however, it is desirable that the Commandments be recited entire by the older classes, and this will considerably help the youngest in their memorizing.

To the objection that young children find it difficult to commit to memory long passages, and that the catechetical method with its memorizing and its formal questions and answers is not calculated to interest or instruct a child's mind, may be answered that Swedenborg frequently alludes to the Lord's Prayer and the "Ten Commandments" as being the first things a child should learn; and that one member of this committee states from his experience that generally speaking, "if children have not learned by heart the Ten Commandments before they are ten years old, they are likely never to learn them perfectly, but once learned before that age they are never likely to be forgotten, especially if brought into the school exercises." Because a statement is committed to memory by some effort and by means of a more or less mechanical drilling or training, by continued uniform repetition, it does not fol-

low that the holy truth therein contained will be mechanically received or remain an image without life in the pupil's memory. To commit to memory passages from the Word and brief, terse and comprehensive statements of Christian doctrine is certainly a means of furnishing the child's mind with precious remains, which will be opened and filled with life more and more as they are called forth in the experiences of the maturer life.

At the same time while the Catechism requires careful and accurate memorizing, and in order to be useful in class instruction should be *recited with great uniformity and precision*, it would be a great mistake for the teacher to think his work necessarily completed when the questions and answers have been formally gone through with. Every question will to an intelligent and loving teacher suggest many other questions or illustrations by which the truth may be made interesting and impressive to the learner's mind; and, so also, by questioning the pupils on the meaning of the answers as recited, the peculiar thought and affection of their several minds will be drawn forth, and the exercise made to be far from a dull and lifeless one.

As to the manner of grading the classes in the *Catechism* the following is suggested:

The Youngest Class.— The Catechism, Part I. to the end of the Lord's Prayer,

learning the Commandments only in the abbreviated form.

Class II. — Age from eight to ten. The Commandments entire, and the remainder of Part I.

Class III. — Age from ten to twelve or fourteen. The Second Part.

Attention is called to the fact that in Part I., the child is instructed in the essential and primary facts of religion as given in the Word, and as they concern the individual life; in Part II. the child's attention is drawn to the *Church*, or the neighbor to be loved in the larger sense, and as a Divine provision for his spiritual instruction and growth, and his duties in this important regard are indicated. In this way the Catechism may be used according to its original purpose as a form of progressive instruction initiatory to the special preparation for confirmation and the first communion. The more complete doctrinal instruction which should precede confirmation may be found in the second Manual of the Doctrinal Series entitled, "Questions on the Faith of the New Church," "On the Ten Commandments," and "On the Lord's Prayer."

It is recommended that where the Catechism is used, the Pastor or Superintendent rehearse publicly the whole school from time to time in the entire Catechism, and that accuracy, clearness of utterance, and a

distinct, uniform and reverent manner of recitation be insisted upon. It is important that children should learn to revere the Word and the holy truths of the Church, by even the careful manner in which these are learned and uttered by them.

The Catechism.

PART I.

Question. Who made you and keeps you alive?

Answer. Our Father in heaven.

Q. What else has He made?

A. He has made the heavens and the earth, all people and all things.

Q. By what other names is our Father in heaven called?

A. He is called God, the Lord, Jehovah, the Lord Jesus Christ, and by many other names.

Q. Why did God make you?

A. That I might do good while I live in this world, and go to heaven when I die.

Q. Do all people go to heaven when they die?

A. Only those who are good.

Q. What is heaven?

A. Heaven is the world above, full of all beautiful things, where God dwells. It is the home of the angels, where they live in love, and are happy, near to their heavenly Father.

Q. If you are not good, what will become of you?

A. I shall become a wicked spirit when I die, and live in hell forever.

Q. What is hell?

A. Hell is the lower world, full of ugly and wretched things, where the wicked spirits live in hatred and misery, with their hesrts turned away from their heavenly Father.

Q. If you wish to be good, what must you do?

A. I must pray to the Lord Jesus Christ to help me to be good and to grow better; I must always speak the truth, obey my parents, try to learn my duty, and be kind to every body.

Q. How are you to learn what is your duty?

A. I must read the Word of God, and do what it tells me, and try to be as useful as I can.

Q. What does the Word of God teach you?

A. Two things: my duty to God, and my duty to my neighbor.

Q. What is your duty to God?

A. God tells us in His Word, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Q. What must you do to show that you love God?

A. I must shun every thing that is wrong, because it is a sin against God; and I must do every thing that is right, because it is pleasing to Him.

Q. You said the Bible teaches you your duty to your neighbor; who is your neighbor?

A. Every one; but, most of all, those to whom I can be kind and useful.

Q. What is your duty to your neighbor?

A. The Lord teaches us in the Bible, "Thou shalt love thy neighbor as thyself."

Q. How can you show that you love your neighbor as yourself?

A. By doing what is right to him at all times.

Q. Where do you learn what is right?

A. In the Ten Commandments.

Q. Can you say them?

A. God spake all these words, saying:

I. I am the Lord thy God who have brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt have no other gods before me.* Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the LORD thy God am a jealous God, visiting the inquity of the fathers upon the children unto the third and fourth generation of them that hate me;

and showing mercy unto the thousandth generation of them that love me and keep my commandments.

II. *Thou shalt not take the name of the Lord thy God in vain:* for the LORD will not hold him guiltless that taketh His name in vain.

III. *Remember the Sabbath day, to keep it holy.* Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

IV. *Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

V. *Thou shalt not kill.*

VI. *Thou shalt not commit adultery.*

VII. *Thou shalt not steal.*

VIII. *Thou shalt not bear false witness against thy neighbor.*

IX. *Thou shalt not covet thy neighbor's house.*

X. *Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

Q. Can you keep these commandments?

A. Not without the Lord's help ; but He has promised to help me, if I ask Him.

Q. How should you ask Him to help you?

A. By praying to Him.

Q. When ought you to pray to the Lord?

A. Every morning and evening, and whenever else I need His help.

Q. What ought you to say when you pray?

A. The best prayer is the Lord's Prayer.

Q. Will you let me hear you say it?

A. Our Father who art in the heavens, hallowed be thy Name. Thy kingdom come. Thy will be done, as in heaven, so also upon the earth. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation ; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

OF THE LORD.

Q. What ought you to think about the Lord?

A. That He is the one only God, in whom is the Divine Trinity of Father, Son, and Holy Spirit.

Q. What else do you know about the Lord?

A. That He is all-loving, all-wise, and almighty.

Q. When we speak of God, of whom are we to think?

A. Of the Lord Jesus Christ, who is "the only wise God our Saviour."

Q. Why is the Lord Jesus Christ called God?

A. Because he made all things, and keeps all things in being.

Q. Why is God also called our Saviour?

A. Because God came down into this world to save men. He was born as a little child, and was named Jesus Christ; He suffered, was crucified, rose from the dead, and is "over all, God blessed for evermore."

Q. Then to whom ought we to pray?

A. We ought always to pray to the Lord Jesus Christ, because He is the everlasting Father, "the First and the Last, the Almighty."

OF THE SACRED SCRIPTURE.

Q. What is that book called, which contains the words of the Lord?

A. The Word of God, The Sacred Scripture, and The Holy Bible.

Q. Why is it called Sacred and Holy?

A. Because God caused the writers to set down exactly what He told them, so that even the words are holy, because they came from God.

Q. Whom is the Bible intended to teach?

A. Men, women, and children on earth, and also the angels in heaven.

Q. For what purpose was it given?

A. To teach us what is the will of the Lord, what we ought to do, and how we ought to live, and to tell us about heaven.

Q. Is it not your duty, then, to read and understand it?

A. Yes; I ought to read some of it every day, and ask the Lord to help me to understand it, as well as to help me to do what it tells me.

Q. What are the chief truths of faith taught you in the Bible?

A. They are these:

1. That God is one, in whom is a Divine Trinity, and that He is the Lord God and Saviour JESUS CHRIST.

2. That a saving faith is to believe on Him.

3. That evil actions ought not to be done, because they are of the devil, and from the devil.

4. That good actions ought to be done, because they are of God, and from God.

5. And that they should be done by man as of himself; nevertheless under this belief, that they are from the Lord, operating with him and by him.

THE CATECHISM.

PART SECOND.

The Catechism.

PART II.

Q. What has the Lord instituted upon earth to aid you to become an angel and live forever in heaven?

A. The Church which is His kingdom among men.

Q. How does the Church aid you?

A. In the Church are the Lord's Word and sacraments, and by these we may be associated with angels and conjoined with the Lord.

Q. Who are members of the Lord's Church?

A. Those who acknowledge the Lord Jesus Christ in His Divine Humanity and live according to His Commandments.

Q. What are these Commandments?

A. They are the laws of life, delivered to man by the Lord Himself, and recorded in the Holy Word in the twentieth chapter of Exodus.

[NOTE. — The recitation of the Commandments may here be omitted if they have already been recited in the First Part of the Catechism.]

Q. Let me hear them?

A. God spake all these words, saying:—

I. I am the LORD thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. For I the LORD thy God, am a jealous God: visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto the thousandth generation of them that love me, and keep my commandments.

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IV. Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's house.

X. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Q. What do you learn from these Commandments?

A. My duty towards God, and my duty towards my neighbor.

Q. What is your duty towards God, and towards your neighbor?

A. I am to love the Lord my God with all my heart, and with all my soul, and with all my mind, and with all my strength; and my neighbor as myself.

Q. What is required by your love and duty to the Lord?

A. To honor, serve and worship Him: to look to Him as the source and giver of every good, both for my soul and for my body: to be grateful for the numberless mercies I have received from Him: to

trust in His Providence, and be resigned to His Will: to reverence His Holy Name and Word, and to keep His Commandments: to abhor and shun all evil, because it comes from hell, and is abominable in His sight, and to love and do good because it comes from Him, and is agreeable to His will.

Q. What is required of you by your love and duty towards your neighbor?

A. To honor and obey my parents, teachers, and governors; to hurt no one by deed or word, and not to cherish malice or hatred in my heart; to be guilty of no impurity or immodesty in my actions or discourse, nor even in my thoughts; to take nothing which does not belong to me, and to seek no unlawful gains; to practise no slander or lying, but always to speak the truth; and not to covet or desire the property of others; but to do unto all as I would they should do unto me; to be industrious in my business; to be sincere and just in all my dealings; and faithfully to do my duty in my station and calling.

Q. What do you need to enable you to keep these Commandments?

A. The Divine help of the Lord.

Q. How may you obtain this?

A. By praying to Him after the manner of the prayer which He has taught us.

[NOTE.—The repetition of the Prayer

may here be omitted if already learned, and recited in the First Part of the Catechism.]

Q. What is this Prayer?

A. Our Father, who art in the heavens, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so also upon the earth. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Q. What do you express and desire in this divine prayer?

A. I express my confidence in the love and mercy of the Lord, as my Heavenly Father, and my veneration for his holy Name, as the Lord Jesus Christ: I pray that the government of his Divine Truth, and the dominion of his Divine Goodness, may prevail in me and in all mankind; that he will continually support me with all spiritual and natural good, suited to my state; that he will remove my evils as I repent of and forsake them; and that he will secure me from the assaults of my spiritual enemies, and from the power of evil and of hell; and I ascribe to Him alone all the honor, praise, and merit now and ever: and thus heartily believing and desiring, I say at the end, *Amen:* — be it so.

Q. You said that the Lord had established His Church to aid you in becoming

an angel. How ought you therefore to regard it.

A. As my spiritual mother who feeds me with Divine Truth out of the Word of God.

Q. What are the great universal Truths of the Faith of the Lord's New Church?

A. We Worship the One God, the Lord the Saviour, Jesus Christ; in whom is the Father, the Son, and the Holy Spirit; whose Humanity is divine; who for our salvation did come into the world and take our nature upon him.

He endured temptation even to the passion of the cross. He overcame the hells, and so delivered man. He glorified his Humanity by uniting it with the Divinity of which it was begotten; so He became the Redeemer of the world, without whom no mortal can be saved.

And they are saved who believe in Him and keep the commandments of his Word: this is his commandment that we love one another as He has loved us.

Q. How is the Lord's Church described in the Word of God?

A. As the Holy City, the New Jerusalem, and as the Bride, the Lamb's Wife.

Q. Why is the Church called holy?

A. Because it is established by the Lord who alone is holy, and is kept alive by His holy Spirit.

Q. Why is the Church called the New Jerusalem?

A. Because thus did the Lord's Apostle, John, behold it in vision, descending out of God from heaven, prepared as a bride adorned for her husband.

Q. Why is the Church called a city?

A. Because its holy Teachings are an abiding place for the mind wherein it may securely rest and perform uses.

Q. Why is the Church called the Bride, the Lamb's Wife?

A. Because its faithful people love and follow the Lord as a bride the bridegroom.

Q. What does the Church teach you about another world?

A. That when I leave this body of flesh at death I shall rise in my spiritual body and live forever in the Spiritual World.

Q. Of what does the Spiritual World consist?

A. Of the World of Spirits, of Heaven and of Hell.

Q. What is the World of Spirits?

A. It is where the souls of all go immediately after death, and where the Judgment of each takes place.

Q. What is the Judgment?

A. It is the determination of our future lot, whether to live forever in heaven or in hell.

Q. How will this be determined?

A. According to our ruling love, or the disposition we have formed in this life.

Q. How will the ruling love separate spirits there?

A. Those who have loved God and the neighbor in this world will go to Heaven and become angels: and those who have only loved themselves and the world will descend into Hell and become devils and satans.

Q. How may we know that we love God and the neighbor in this world?

A. By our efforts to keep the Divine Commandments.

Q. What further aids has the Lord provided in His Church to enable you to live the life of heaven?

A. His two Sacraments, Baptism and the Holy Supper.

Q. What is the Sacrament of Baptism?

A. It is the gate into the Christian Church, and a sign that man must be regenerated.

Q. What do the waters of Baptism signify?

A. The Divine Truths of the Word which purify the soul from sin.

Q. Of what then is your Baptism a memorial to you?

A. It is a memorial to remind me always of the duty of living according to the Lord's Word, that I may be cleansed from evil and sin.

Q. What is the Sacrament of the Lord's Supper?

A. It is the holiest act of worship in which the worthy communicant is spirit-

ually fed with the Lord's Divine Body and Blood and thereby conjoined with the Lord, and associated with the angels of heaven.

Q. What do the bread and wine of the Holy Supper signify?

A. The Lord's Divine goodness and truth, which are His body and blood, given to nourish the soul unto eternal life.

Q. Who is the worthy communicant at the Lord supper?

A. He who acknowledges the LORD JESUS CHRIST as God and Saviour: who confesses and repents of his evils as sins against God; who sincerely endeavors to live according to the Divine Commandments, and is in peace with all men.

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THE NEW-CHURCH BOARD OF PUBLICATION,
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1884.

A. He did not: the eternal Jehovah, the Father was always in Him as his soul.

Q. How did this change His body and His nature?

A. His Human nature was successively made Divine.

Q. Was the Lord then no longer man?

A. He is forevermore the Divine Man.

Q. Is He not also God?

A. He is both God and Man.

Q. How should we think of Him?

A. As God in a Human Form of perfect Glory and Beauty.

LESSON X.

WHO FOR OUR SALVATION DID COME INTO THE WORLD.

Ref.: Doctrine of the Lord, nos. 29–36; T. C. R., nos. 114–133.

Q. What, besides creating us, does the Lord do for us?

A. He saves us from evil.

Q. What do we therefore call Him?

A. Our Saviour.

Q. What is evil?

A. That which is contrary to the Divine Order.

Q. How came there to be evil in the world? Did God create it?

A. God did not create evil; but evil was introduced by man after creation, by his turning himself away from God and seeking delight in doing his own will instead of the will of God.

Q. But did all men need to be saved?

A. Yes; not only all men but even the angels of heaven.

Q. Why was this necessary?

A. Because the evil in the world had gone on increasing from the first fall of man until in the spiritual world the power of hell began to prevail over the power of heaven; and on earth the power of evil over the power of good, so that every soul was in danger of being lost.

Q. What do you mean by being lost?

A. So fixed in the love of evil that one can never be happy in heaven.

Q. Where do the lost souls go to dwell?

A. They live forever in hell with those like themselves.

Q. What is it, then, to be saved?

A. To be saved, is to be delivered from the love of evil and the sins of life.

Q. How does this affect our future condition?

A. A man's life is his love; and his life hereafter is determined by the character of his prevailing love: if his love is of evil his life cannot be in heaven, and being the opposite of the Divine and heavenly life is called eternal death.

Q. What then is salvation?

A. It is the giving of eternal life to those who will receive it.

Q. Who came thus to give us eternal life?

A. The Lord Jehovah himself.

Q. What new name was then given Him?

A. He was then named JESUS, because He had come "to save his people from their sins."

LESSON XI.

AND TAKE OUR NATURE UPON HIM.

Ref.: T. C. R.. nos. 82–102; Doctrine of the Lord, n. 31.

Q. How did the Lord Jehovah thus come to save us?

A. As the Divine Truth, which is the Word, He came down and took our human nature upon Him.

Q. How was this accomplished?

A. "The Word," being born of the Virgin Mary, "was made flesh and dwelt among us."

Q. What was the Word that was made flesh?

A. The Word was the eternal Divine Truth, which from eternity was with God and was God.

Q. Why did God descend as the Divine Truth?

A. Because in this way alone could He accomplish the work of Redemption.

Q. In what did this work consist?

A. It consisted in subduing the hells, bringing the heavens into a new orderly arrangement, and restoring the Church upon earth; and this could only be done by the Divine Truth.

Q. How does the Divine Truth serve this purpose?

A. As weapons in the hands of a warrior: the Truth alone is what attacks, conquers, and holds in subjection the evils and falses in the hells, or in the world.

Q. Whence has the Divine Truth this power?

A. All the power of God is in the Divine Truth, derived from the Divine Good; therefore God descended for our salvation, and as the Word or the Truth was born into the world.

Q. Did He separate from Himself the Divine Good?

A. He did not; the Divine Good and the Divine Truth were united like the soul and the body; and as the body serves the soul as its instrument, so did the Divine Truth serve the Divine Good as its instrument in attacking and overcoming evil.

Q. What form did the Divine Truth thus assume?

A. That of the Son of God, born into the world.

Q. What was the Divine Good or Love?

A. It was the eternal Father who was within the Son, as the soul in the body.

Q. What do you understand, therefore, by the term the "Son of God?"

A. The Son of God is the Humanity by which God manifested Himself in the world.

Q. How did God put on this Humanity?

A. By being born of the Virgin Mary.

Q. Where did this occur?

A. In the land of Palestine.

Q. When?

A. In the reign of the Roman Emperor Augustus.

Q. Did God, then, indeed make Himself man?

A. As to the Humanity, He was an infant like other infants, a child like other children, and so He grew and advanced "in wisdom and stature, and in favor with God and man."

LESSON XII.

HE ENDURED TEMPTATION EVEN TO THE PASSION OF THE CROSS.

Ref.: Doctrine of the Lord, nos. 33, 34; T. C. R., nos. 104, 124–126.

Q. Was the humanity which the Lord put on at His birth a Divine Humanity?

A. It was a humanity like our own, having all the evil and false tendencies of our sinful nature.

Q. Why did the Lord put on this infirm human nature?

A. Because only so could He come in contact with the evils which were threatening to destroy men.

Q. How did He come in contact with them?

A. By allowing Himself to be tempted by them in that assumed human nature.

Q. What temptations did our Lord thus endure?

A. All the powers of hell sought to tempt and to destroy Him, through every evil desire and false suggestion.

Q. How did the Lord meet these temptations?

A. By the power of God dwelling in Him, He overcame them all, even to the last great temptation.

Q. What was that?

A. The Passion of the Cross, on which the Lord gave His life for the salvation of the world.

LESSON XIII.

HE GLORIFIED HIS HUMANITY BY UNITING IT WITH THE DIVINITY OF WHICH IT WAS BEGOTTEN.

Ref.: T. C. R., nos. 128–131; Doctrine of the Lord, nos. 34–36.

Q. What was accomplished in the Passion of the Cross?

A. The glorification of the Lord's Humanity and its union with the Father.

Q. How was this effected?

A. It was effected successively, or during all the life of our Lord on the earth, but it was fully completed by the Passion of the Cross.

Q. Why was it then "finished"?

A. Because union is effected by temptations, and this was the last temptation the Lord could endure in the world, and in it the inmost and most perfect union was effected.

Q. Why is union with God effected in temptations?

A. Because in temptation — which is a conflict within the soul — a man is most left

to himself, to combat as if from himself alone; that is, from his own love and faith.

Q. Is man indeed left alone at such times?

A. No; for God is then most really present in the inmost of him, and supports him.

Q. And what is the result?

A. If man, then, conquers in temptation, he is more closely conjoined to God.

Q. Was the Lord thus left alone in the Crucifixion?

A. He cried on the cross, "My God, my God, why hast Thou forsaken me!"

Q. Was He really alone?

A. He was not alone because the Father was with Him; and He was then most intimately united to God His Father, that is, to the eternal Divinity, which was in Himself.

Q. Why was the Divinity in Him called the Father?

A. Because the human nature was begotten of this Divinity as a son of a father.

Q. What is meant by the Lord's "going to the Father," and "being one with the Father."

A. These expressions mean that his Humanity is fully united with the Divinity, and that the Lord's Humanity is Divine; that it is the glorified Body in which God dwells and is present with all men.

Q. In what other terms, descriptive of

the essentials of the Lord's nature, may this historic truth be stated?

A. That the DIVINE TRUTH, or the WORD which had descended to man for his salvation, now having overcome the hells, rose again to union with the DIVINE GOOD, together with and in the HUMANITY which it had assumed and made DIVINE.

LESSON XIV.

SO HE BECAME THE REDEEMER OF THE WORLD.

Ref.: T. C. R., nos., 126, 127; Doctrine of the Lord, n. 33.

Q. By what two means did the Lord save men and angels?

A. By Redemption and by the Glorification of His Humanity.

Q. What was Redemption?

A. A battle with the hells, in which the Lord overcame them and brought them into subjection; and also the restoration of order in the heavens.

Q. How could the Lord thus fight with the hells?

A. By clothing Himself with a body like our own, into which all the temptations of hell could enter.

Q. How did the Lord overcome the hells?

A. He overcame them with the power of Divine Truth from Divine Good.

Q. Does the Lord still fight for men?

A. The Lord with His own Divine power still fights against hell in every man.

Q. Do we know that with the Lord's aid we may overcome every temptation?

A. We do; for the Lord has said: "Be of good cheer: I have overcome the world."

LESSON XV.

WITHOUT WHOM NO MORTAL CAN BE SAVED.

Ref.: T. C. R., nos. 124, 393, 267; H. H., nos. 318–321.

Q. Could God have saved men in any other way?

A. He could save men only in removing hell from them; and this He could do only by assuming human nature, and in this humanity combating hell, obtaining the victory over it, and holding in obedience to Himself forever.

Q. But why could not man deliver himself from evil?

A. Because only the good can cast out the evil, and no one is good save One — that is God.

Q. Who, then, is the only Redeemer and Saviour of men?

A. The Lord Jesus Christ in His Divine Humanity, without whom there is no salvation.

LESSON XVI.

AND THEY ARE SAVED WHO BELIEVE IN HIM.

Ref.: The above; also T. C. R., nos. 337–348; Doct. Faith, nos. 34–36.

Q. Are, then, all men saved?

A. All men are redeemed, but all are not saved.

Q. What do you mean by this?

A. All are redeemed, because the Divine Humanity of Jesus Christ the Lord holds the hells forever in subjection, so that they shall not destroy the freedom of those that believe in God; and therefore all men are free to choose the good and to do what is right, and thus by the power of God to be saved.

Q. Why, then, are not all men saved?

A. Because those only are saved who believe in the Lord.

Q. What is it to "believe in the Lord?"

A. It is to have confidence that He is the Saviour, and at the same time to live according to His commandments.

Q. Are there none saved but those who are Christians?

A. Those who have not learned anything of the LORD JESUS CHRIST in this world, but who believe in One God and live according to the commandments of their religion, are also saved by means of their faith and life, and their salvation is also from the Lord Jesus Christ the only Saviour.

Q. But how can these be said to "believe in the Lord?"

A. Those of whatever nation or religion on earth who have lived in obedience and charity according to their religion, thereby acquire a love of truth, and they eagerly receive it when it is revealed to them.

Q. Where is it revealed to these?

A. In the other life they are instructed most carefully by angels in all the goods and truths of faith.

Q. Do they also there learn to worship the Lord?

A. When they hear that God was made Man, and thus manifested in the world, they instantly acknowledge this truth and ADORE THE LORD, saying that God has indeed manifested Himself, because He is the God of heaven and earth, and because the human race are His.

Q. But why is faith in God necessary to salvation?

A. Because without faith there is no conjunction with the Lord; that is, no

acknowledgment of God, and no love of Him, on man's part.

Q. But why would this hinder the Lord's work of salvation in a man?

A. Because the Lord can only enter into those who open the door to Him. He can save us only with the consent and accompanying effort of our own free will; and this only those can give who believe in Him and trust in Him.

Q. But how can this faith in the Lord be procured?

A. It is at first procured from the Word by means of natural light, in which it is at first only knowledge, thought, or persuasion; but in those who believe, the Lord causes it to become conviction, trust, and confidence. Thus natural faith becomes spiritual, and, by means of charity, living. [T. C. R., n. 137.]

Q. How is faith formed in man?

A. The life and essence of faith are in the Lord, and are from the Lord in man. Faith is therefore formed in man by his —

1. Going to the Lord.
2. Learning truths from the WORD.
3. Living according to truths.

Q. Why should the truths of faith be taken from the WORD?

A. Because there are all truths which conduce to salvation, in which there is efficacy because they were given by the

Lord, and thence inscribed on the whole angelic heaven.

Q. How does the study of truths in the Word help man?

A. When a man learns truths from the Word, he comes into communion and consociation with the angels, even without knowing it.

Q. How is man helped in faith by going to the Lord?

A. If he goes to the Lord and worships Him alone, he comes into the power of knowing all truths; wherefore every true worshipper of the Lord, as soon as he *hears* any truth of faith which he did not know before, immediately sees, acknowledges, and receives it. [T. C. R., n. 354.]

Q. Why should our faith be in God the Saviour Jesus Christ?

A. Because this is faith in a visible God, in whom is the invisible, and faith in a visible God, who is Man; and at the same time God enters into man, and is perceived and received in the mind of man.

Q. What is faith in an invisible God?

A. It is to look upon God as upon the ether, and thus to believe nature to be the God of the universe.

Q. What results from this kind of faith?

A. The naturalism of the present day.

Q. How does the true faith differ from this?

A. Different is the faith in the Lord God

the Saviour; for since He is God and Man, He may be approached and seen in thought.

Q. How is this true faith described in the Heavenly Doctrine of the Lord's New Church?

A. It is "like seeing a bright cloud and an angel in the midst of it, who invites the beholder to him, that he may be elevated into heaven. Thus the Lord appears to those who have faith in Him; and so He approaches every one as he knows and acknowledges Him, — which is done as man knows and does the Lord's Commandments, which are to shun evils and do goods. And at length the Lord comes into his house and makes His abode with him, together with the Father who is in Him according to these words in John,—

"JESUS said: He who hath my Commandments and doeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him; and we will come to him and make our abode with him.—JOHN xiv. 21, 23."

LESSON XVII.

AND KEEP THE COMMANDMENTS OF HIS WORD.

Ref.: T. C. R., nos. 393, 435–437; Life, nos. 18–31, 53, 54; T. C. R., nos. 189–201.

Q. What, then, in man is necessary to salvation?

A. The union of CHARITY and FAITH.

Q. What do you mean by charity?

A. Living a good life.

Q. How may we live a good life?

A. By keeping the Commandments.

Q. What is the first thing necessary in the life of charity?

A. To put away evils as sins against God.

Q. What evils are sins against God?

A. Those which are forbidden in the Ten Commandments.

Q. Where are the Ten Commandments to be found?

A. They are a part of and a summary of the whole Word of God, and are contained in the twentieth chapter of Exodus.

Q. What is the "Word of God?"

A. It is the Divine Truth given to man in the writings of the Old and New Testaments.

Q. How is the Divine Truth thus given?

A. It descends from the Lord through the heavens, and is contained in the three senses of the written Word or Sacred Scriptures.

Q. What are these three senses?

A. The natural or the sense of the letter, within this the internal or spiritual sense, and within this the inmost or celestial sense.

Q. How are these three senses related?

A. They are related by correspondence.

Q. What is correspondence?

A. It is that law by which whatever is from the Divine descends into the things of nature; being the subordination of lower things to higher, or of exterior things to interior, by which the higher works in the lower as the cause in its effect.

Q. Name some general examples of this correspondence?

A. In this manner the natural world corresponds to the spiritual world; the natural sun with its heat and light to the spiritual sun with the proceeding good and truth; the body of man to his soul; and every natural thing as an effect to some spiritual thing which is its cause.

Q. How, then, was the Word of God written?

A. It was written by pure correspondences, or by things in the letter chosen

because they correspond exactly to the spiritual sense within.

Q. Were these correspondences known and selected by the writers?

A. They were not known and chosen by them, but were dictated to them by the Lord Himself who is the eternal Word.

Q. What books of the Bible constitute the Word of God in this supreme sense?

A. Those which have the internal or spiritual sense.

Q. Which are these?

A. In the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, I. Samuel, II. Samuel, I. Kings, II. Kings.

The Psalms, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

In the New Testament: Matthew, Mark, Luke, John.

The Revelation.

LESSON XVIII.

THIS IS HIS COMMANDMENT, THAT WE LOVE ONE ANOTHER AS HE HAS LOVED US.

Ref. : T. C. R., nos. 456–458.

Q. What do the Ten Commandments contain?

A. All things which are of love to God and love to the neighbor, and thus all things of religion.

Q. What does religion effect in those who keep the Commandments?

A. The conjunction of man with God, and of God with man, and thus salvation and eternal life.

Q. How does the keeping of the Commandments bring about this conjunction with the Lord and eternal life?

A. Because a life according to the Commandments is a life of charity or love to the neighbor; and *by means of this love* exercised by man, God, who loves every man, can do good to men.

God, therefore, inspires this His love into men, as He inspires into parents their love toward their children; and all who receive this love are conjoined to God, and love the neighbor from the love of God in them.

In the love of a man towards his neighbor, there is inwardly the love of God; and this produces in the man the will and the power to do good. Thus the Lord is in men "of good-will," and they are in the Lord, and thus they are conjoined with Him.

LESSON XIX.

Ref.: T. C. R., n. 3.

Q. What, then, are the Particulars of Faith on man's part?

A. They are these —

1. That God is One, in whom is a Divine Trinity; and that He is the Lord God the Saviour Jesus Christ.

2. That Saving Faith is to believe in Him.

3. That evils should not be done, because they are of the devil and from the devil.

4. That goods should be done, because they are of God and from God.

5. That these should be done by man as from himself; but that it should be believed that they are from the Lord, with him and by him.

Q. Of what do the first two of these particulars especially treat?

A. Of faith.

Q. Of what the second two?

A. Of charity.

Q. And of what, the fifth?

A. Of the conjunction of charity and faith, and of the Lord and man.

Q. You said that this conjunction, in man, is salvation and eternal life. What is eternal life?

A. The life of heaven to eternity.

Q. Who shall enter this life?

A. Those into whom heaven has entered during their life in the world.

Q. What is the life of heaven?

A. The life of love to God, and of charity to the neighbor.

MANUALS

OF

RELIGIOUS INSTRUCTION.

Doctrinal Series.—No. II.

PART SECOND.

QUESTIONS ON THE "TEN COMMANDMENTS."

LESSON I.

GENERAL INTRODUCTION.

Ref.: EXODUS xix. xx. to verse 21; DEUT. v. vi.; T. C. R., nos. 282–290; Life, nos. 1–8, 53–61.

Q. What are the Ten Commandments?

A. They are the laws of religion.

Q. What makes them to be the laws of religion?

A. That they were given by God Himself, and are necessary to salvation.

Q. Where are they found?

A. In the Word of God; in the twentieth chapter of Exodus, and in the fifth chapter of Deuteronomy.

Q. How were they written?

A. On two tables of stone.

Q. Why were they written on two tables?

A. That they might represent the conjoining of man with God.

Q. What were the tables therefore called?

A. The "tables of the covenant."

Q. What is a covenant?

A. It is a bond or pledge that unites two together.

Q. How is this union effected by the covenant or pledge of the two tables?

A. In the degree that a man receives and

does those things which are in his table, the Lord enters in and works those things which pertain to his salvation.

Q. What is the Decalogue also called in the WORD?

A. The LAW.

Q. Why is it so called?

A. Because it contains all things of doctrine and of life.

Q. To what does all doctrine and all life of religion refer?

A. To love to God, and love toward the neighbor.

Q. How does this appear in the Decalogue?

A. This also appears in the two tables, the first containing all things of love to God, and the second all things of love toward the neighbor.

Q. How is it possible for the Ten Commandments to contain all the precepts of doctrine and of life?

A. They are a summary of the whole WORD, and the WORD within the sense of the letter contains two interior senses, the spiritual and the celestial senses.

Q. What follows from this?

A. That the WORD, and thus especially the Decalogue, contains an infinity of spiritual truth in every part of it, which even the angels cannot exhaust.

Q. Do the angels, then, study the WORD?

A. All the wisdom of the angels is from

the Word, and it increases with them to eternity; and yet the wiser they become the more clearly they see that they cannot attain to the Divine wisdom of the Lord, from which the Word proceeds.

Q. Is it permitted us also to enter into those interior truths contained in the Commandments of the Decalogue?

A. By the revelation of the internal sense of the Word which is now given, we are enabled to learn not only the natural but also in some measure the spiritual and celestial truth contained in each Commandment.

LESSON II.

THE FIRST COMMANDMENT.

Ref.: T. C. R., nos. 291–296; A. E., n. 950.

Repeat the First Commandment.

A. I am the LORD thy God who have brought thee forth out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the

fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto the thousandth generation of them that love me and keep my commandments.

Q. What do these words command in their NATURAL SENSE?

A. That idols are not to be worshipped. That no man dead or living is to be worshipped as a god. That no one but God, and nothing but what proceeds from God, is to be loved above all things.

Q. What is an idol?

A. Any person or thing that is loved above all else, in place of God.

Q. Who breaks this commandment?

A. He who loves himself or loves the things of the world supremely.

Q. How does he become an idol-worshipper?

A. By worshipping either himself as God, or some worldly possession as the Supreme Good.

Q. What two loves then constitute idolatry?

A. The love of self and the love of the world.

Q. To what are these loves opposed?

A. To the love of God and the love of heaven.

Q. What is the love of self?

A. It is the love of ruling over others from the sole delight of ruling, and for the

sake of dominion, and not from the delight of use or for the public good.

Q. What is the love of the world?

A. The love of worldly possessions from the mere delight of possession, and for the sake of being rich, and not from the delight of uses arising from these possessions, nor for the sake of the good to be derived from these uses.

Q. What are the signs of an idolatrous love of self?

A. Indifference to the happiness and the rights of any other save ourselves and those who belong to us; a dislike for useful occupations, and a desire to live an idle and luxurious life, and to be waited on and looked up to by others.

Q. To what will this lead?

A. To the sinking of the affections in mere bodily pleasures, and the thoughts in thick darkness regarding God and things which are above, and, at length, to the denial of God and making idols of sensual and worldly delights.

Q. What is the *Spiritual Sense* of the first commandment?

A. That no other God than the LORD JESUS CHRIST is to be worshipped, because He is Jehovah who came into the world and effected redemption, without which not

any man nor any angel could have been saved.

Q. What follows from this?

A. That the Lord our Saviour is the only God, and therefore Jehovah himself, who is at once Creator, Redeemer, and Regenerator.

Q. What is the *Celestial Sense* of the first commandment?

A. That Jehovah the Lord is Infinite, Immeasurable, and Eternal; All-powerful, All-knowing, and everywhere present; that He is the First and the Last, the Beginning and the End, who is, and who was, and who will be; that He is Love itself and Wisdom itself, or Good itself and Truth itself; consequently, Life itself; thus the Only One from whom are all things.

Q. Who sin against this commandment in these interior senses?

A. All who acknowledge and worship any other god than the Lord Jesus Christ, who is Himself Jehovah God in the human form.

Q. Do those nations which have never heard of the Lord Jesus Christ thus sin against this commandment?

A. Not if they worship one God and live according to the precepts of their religion.

Q. Will these also come to acknowledge the LORD JESUS as the only God?

A. In the world to come they will be

taught of Him, and with joy will acknowledge and worship Him as the only God of heaven and earth.

Q. What will be the effect of keeping this commandment?

A. So far as we resist the loves of self and of the world, which are idolatry, by shunning as sins the evils forbidden in the decalogue, in the same degree there flows into us, through heaven from the Lord, the acknowledgment that there is a God the Creator and the Preserver of the universe, and that He is One.

Q. Why does this follow?

A. Because when evils are removed in us, heaven is opened; and when heaven is opened, man no longer thinks from himself, but by or through heaven from the Lord; and this is the universal principle in heaven, that there is a God and that He is One.

Q. What further perception flows in from heaven with those who keep this commandment?

A. The perception of God as Man, or as possessed of the Divinely human form.

Q. What still higher perception may those enjoy who are of the Church?

A. They who are of the Church where the Word is, and who shun evils as sins

against God, see the Divine in the Humanity of the Lord, and they behold in Him the Trinity, and in Him adore the God of heaven and earth.

Q. Is any other than He worshipped in heaven?

A. All who are in heaven acknowledge the Lord only, for the universal heaven is from the Divine which proceeds from Him, and has regard to Him as Man; wherefore no one can enter heaven unless he be in the Lord, for he enters the Lord as he enters into heaven.

LESSON III.

THE SECOND COMMANDMENT.

Ref.: T. C. R., nos. 279–300; A. E., nos. 959–963, 1064.

Repeat the Second Commandment.

A. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh His name in vain.

Q. What is forbidden by this Commandment in the *natural sense?*

A. The improper use of the name of God, in conversation; in falsehoods or lies; in oaths without cause, for the purpose of exculpating one's self; in evil intentions; or in cursings, in tricks or magic.

Q. Are all oaths forbidden?

A. To swear by the Divine Name at solemn inaugurations into offices of trust is not to take the Name of the Lord in vain, unless he who makes the oath, afterwards rejects his engagements as vain.

Q. Where else may the holy name of God be properly used?

A. In the holy services of the Church; in prayers, psalms, and all worship; in preaching and writing on ecclesiastical subjects.

Q. Where is the name of God hallowed?

A. In all things of religion; for where He is rightly invoked He is present by His name, and hears.

Q. What does the Church teach us regarding the holiness of the Divine Name?

A. We learn that the Jews, and after them the Evangelists and Apostles did not dare to say JEHOVAH, and therefore used instead the word LORD [T. C. R., n. 297]; hence it is, also, that in the Bibles, commonly used at this day, we find in the Old Testament the word LORD in capital letters wherever the word JEHOVAH was intended in the original.

Q. What are we taught of the holiness of the Divine Name of JESUS?

A. It is so holy that it cannot be uttered by the evil spirits in hell, and the apostle declares that at that name every knee shall bow, of all that are in the heavens and in the earth.

Q. What is meant by the name of any one?

A. Not the personal name only, but also his quality, his character and his actions. To injure or vilify his name, is therefore to vilify his character, his reputation, and his life.

Q. What do the several names of God signify?

A. They are all names of the One God, who is the Lord Jesus Christ, and they each designate some distinct attribute or quality of the Lord.

Q. What, then, do we mean by the "name" or the "quality" of the Lord?

A. All that which is from Him, and by which we are enabled to *know* Him, to *approach* Him, to *acknowledge* Him, and to *worship* Him.

Q. Why, then, cannot His Name be uttered in hell?

A. Because there His Divine quality cannot be acknowledged, and He cannot be approached in worship.

Q. What is meant by the Second Commandment in the *spiritual sense?*

A. In the spiritual sense, by the Name of God, is meant all that which the Church teaches from the WORD, and by which the Lord is invoked and worshipped. These are, taken as a whole, the Name of God.

Q. What, then, is meant by taking this Name in vain?

A. To take any thing from the Bible in frivolous conversations, or falsehood, lies, curses, tricks, or magic, is to revile and blaspheme God, thus the Name of God.

Q. Is the WORD alone the Name of God in this sense?

A. No; the Name of God means whatever the Church teaches from the Word, and thus all of worship.

Q. Spiritually, therefore, what is the Name of God?

A. It is whatever is Divine, that proceeds from Him, and by which He is worshipped by men.

Q. What especially is meant by the holy Name of JESUS CHRIST?

A. The Name of JESUS means all of salvation by Redemption; and the Name of CHRIST means all of salvation by His teaching.

Q. What is meant in the *celestial sense* by taking God's name in vain?

A. That which the Lord said to the Pharisee: "All sin and blasphemy shall be remitted unto man, but the blasphemy against the Holy Spirit shall not be forgiven neither in this world nor in the world to come."

Q. What in the celestial sense is meant by the Name of Jehovah God?

A. The Divinity of the Lord's Humanity.

Q. What is blasphemy in this sense?

A. It is blasphemy against the Divine Humanity of the Lord, and against the Holiness of His Word.

Q. What other name is given to this sin?

A. Profanation.

Q. What is profanation?

A. It is of two kinds,—of the lips and of the life.

Q. Which is that most deadly sin which cannot be forgiven?

A. That blasphemy against the Holy Spirit which is profanation in the life.

Q. Why is this so deadly a sin?

A. Because by profaning the Lord's Divinity and the Holiness of the Word from the heart, or in the life, a man denies that which is the all of heaven, and from which heaven exists; he thus shuts heaven to himself and deprives himself of all communication, and thence of conjunction with heaven.

Q. How may the quality of our religion be known?

A. By the motive from which we abstain from profaning the sanctity of the Word.

Q. Who are those who truly live from religion?

A. Those who abstain from profanity, both of the lips and of the heart.

Q. What in general is meant by the profanation forbidden in this Commandment?

A. The profanation of what is holy by those who know the truths of faith and the goods of charity from the Word, and in some manner acknowledge them.

Q. Why, by these only?

A. Because no one can profane holy things who does not know and acknowledge them in some measure as holy.

Q. Are there various degrees of profanation?

A. There are seven degrees of profanation.

Q. Will you describe them?

THE SEVEN DEGREES OF PROFANATION.

I. The first is of those who jest from the Word, or about the Word, or the Divine things of the Church.

II. The second is of those who understand and acknowledge Divine truths, and yet live contrary to them.

III. The third is of those who apply the literal sense of the Word to confirm evil loves and false principles.

IV. The fourth is of those who utter pure and holy things with the mouth, but in heart do not believe and love them.

V. The fifth is of those who attribute Divine things to themselves.

VI. The sixth is of those who acknowledge the Word, and yet deny the Divinity of the Lord.

VII. The seventh is of those who first acknowledge Divine truths and live according to them, and afterward deny them. This is the worst kind of profanation.

Q. Why is this so fatal?

A. Because these so commingle holy things with profane that they cannot be separated.

Q. When is one in danger of committing this kind of profanation?

A. When one arrives at mature age and comes into the use of freedom and rationality.

Q. What is one of the dreadful effects of profanation?

A. Ideas commingled by profanation remain associated together, so that whenever holy thoughts come into the mind the profanation connected therewith enters also. The separation of profane and holy ideas thus united can only be effected by the most fearful torments.

Q. What are we taught concerning those who make jests from the holy Word?

A. Such as make jests from the Scriptures account the Word of trifling value; when yet it is the PRESENCE OF THE LORD, AND OF HEAVEN WITH MAN. Therefore, to jest from the Word, and about the Word, is to strew the dust of the earth upon the sacred things of heaven [A. E., n. 1064].

LESSON IV.

THE THIRD COMMANDMENT.

Ref.: T. C. R., nos. 301–304; A. E., n. 965.

Repeat the Third Commandment.

A. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

Q. What does this Commandment mean in its literal sense?

A. That six days are for man and his labor, and the seventh for the Lord and for man's rest in dependence on Him.

Q. What does *Sabbath* mean in the original tongue?

A. *Sabbath* means rest.

Q. Why was it made holy?

A. Because it represents the Lord.

Q. In what way does the Sabbath represent the Lord?

A. The six days signify the Lord's labor and conflict with the hells, and the seventh His victory over them, and the *rest* He thereby attained; thus it represents the close of the whole work of redemption accomplished by the Lord.

Q. For what uses was the Sabbath set apart when the Lord came into the world?

A. It is made a day —

1. For instruction in Divine subjects.
2. Of rest from labors.
3. Of meditation on the things of salvation and eternal life.
4. Of exercise of love to the neighbor.

Q. What does this Commandment mean in the *spiritual sense?*

A. It means the reformation and the regeneration of man by the Lord.

Q. What do the six days of labor mean?

A. The spiritual labor which a man undergoes in his combats against the flesh and its lusts, and against the evils and falses which are infused into him from hell.

Q. What does the seventh day mean?

A. Man's conjunction with the Lord and consequent regeneration.

Q. What does this commandment mean in the *celestial sense?*

A. It means conjunction with the Lord and the attendant peace which is the effect of protection from hell: for in its highest sense the Sabbath means PEACE.

LESSON V.

THE FOURTH COMMANDMENT.

Ref.: T. C. R., nos. 305–308; A. E., n. 966.

Repeat the Fourth Commandment.

A. Honor thy father and thy mother, that thy days may be prolonged upon the land which the LORD thy God giveth thee.

Q. What is meant by honoring father and mother in the natural sense?

A. It means—

1. That children should honor their parents, obey them, be attentive to them, and grateful for the benefits received from them.

2. That men should honor their chief civil rulers and public magistrates.

3. That men should love their country.

Q. Why is honor and gratitude due to parents?

A. 1. Because they feed and clothe the body.

2. Because they introduce their children into the civil and moral life of the world.

3. Because by religious advice and coun-

sel they introduce them into eternal life and happiness in heaven.

Q. What leads parents to do this?

A. The parental affection which is implanted in them from the Lord in whose place they stand.

Q. Why should men in like manner honor their ruler and country?

A. Because these nourish and protect and provide for the good of the community as parents do for their families.

Q. What is the *spiritual sense* of this Commandment?

A. By honoring Father and Mother is meant to revere and love God and the Church.

Q. What is here meant by Father?

A. God who is the Father of all.

Q. What is meant by Mother?

A. The Church.

Q. Why does the Mother mean the Church?

A. Because the Church nourishes her children with spiritual food from the Lord, as a mother her children with material food.

Q. In the *celestial sense* what is meant by Father?

A. The Father, in the celestial sense, means the *Lord Jesus Christ.*

Q. What is meant by the Mother in this sense?

A. By Mother, in the celestial sense, is meant the Communion of Saints, which is the Lord's Church throughout the whole world.

Q. What is meant by the honor of parents in this sense?

A. The good of love to the Lord and the Church.

Q. What is meant by the days being prolonged upon the land which the Lord giveth?

A. The felicity of eternal life.

Q. Why in the highest sense is the Father the Lord, and the Mother the Lord's Kingdom or the Church?

A. Because the Lord gives all life from Himself, and by the Church He gives nourishment.

Q. What in general is meant by this Commandment in its highest sense?

A. The acknowledgment and confession of the Lord's Divinity, and the worship of Him from the good of love.

Q. How do the Third and Fourth Commandments differ from the others as to their form?

A. The others tell us what we are not to do; these tell us what we are to do.

Q. Why are these Commandments to be done?

A. Because the sanctifying of the rest of the Commandments depends upon these two.

Q. In what way?

A. These two Commandments mean the union of the Lord with the Church and of good and truth in the regenerate man. To keep these Commandments is to have regard for the Lord in all our efforts to keep the others.

LESSON VI.

THE FIFTH COMMANDMENT.

Ref.: T. C. R., nos. 309–312; A. E., nos. 1012–1017; Doct. Life, nos. 67–73.

Repeat the Fifth Commandment.

A. Thou shalt not kill.

Q. What does this Commandment forbid in the natural sense?

A. Murder, which may consist in —

1. Taking away a man's life, or giving any blow or wound which may cause death.

2. Doing any deadly injury to a man's good name or character, since to many this is as dear as life.

3. Murder means all enmity, hatred, and revenge, and other death-breathing passions.

Q. Why are these passions all murderous?

A. Because murder lies concealed in them like fire in the embers: the fires of hell are nothing else than such evil and deadly passions.

Q. What is murder in the *spiritual sense?*

A. Every method of killing the souls of men, thus: —

1. Turning men away from God, from religion, and Divine worship.

2. Making such objections and scandalous allusions to holy things of God and the Church, that men shall be averse to them and loathe them.

Q. What is the *celestial sense* of this Commandment?

A. In the celestial sense, to commit murder means to indulge hasty resentment against the Lord, to hate Him, and to desire to blot out His name, that is to crucify Him again.

Q. What desire constantly emanates from hell?

A. The desire of doing evil from hatred, which is the desire of killing.

Q. How is this desire exercised?

A. Since the spirits in hell can no longer

destroy the bodies of men they desire to destroy their souls.

Q. How do they accomplish this?

A. By destroying in men everything of faith, and everything of charity, and thus depriving men of spiritual life which is the life of heaven.

LESSON VII.

THE SIXTH COMMANDMENT.

Ref.: T. C. R., nos. 313–316; A. E., nos. 981–1010; Doct. Life, nos. 74–79, 111.

Repeat the Sixth Commandment.

A. Thou shalt not commit adultery.

Q. What does this Commandment forbid in its natural sense?

A. It forbids adultery and fornication, and the willing and doing obscene things, thinking unclean thoughts, and speaking lascivious words.

Q. How alone may one lead a chaste life?

A. By shunning all lasciviousness as sin against God.

Q. Why is lasciviousness so sinful?

A. Because it is inwardly opposed to the chastity of marriage, and to the holy conjugial love.

Q. Why is the conjugial love so holy?

A. Because the love truly conjugial is

from the Lord alone, descending out of His love toward heaven and the Church, and thus from the love of good and truth; for good is from the Lord, and the truth is in heaven and in the Church. The holy marriage, therefore, is the type of the union of the Lord with heaven and the Church.

Q. What blessings do we receive from the holy love of marriage?

A. By this love man is conjoined with the Lord and thereby protected from the evils and falses which arise out of hell. He has thence peace and joy of heart and safety from the infestations of evil spirits.

Q. What is meant by adultery in the *spiritual sense?*

A. To adulterate the goods of the Word and to falsify its truths.

Q. What do you mean by adulterating good and falsifying the truth?

A. Combining them with evil of life, and using them to excuse or confirm what is evil and false.

Q. What is meant in the *celestial sense* by committing adultery?

A. To deny the Divinity of the Lord, and to deny and profane the holiness of the Word.

Q. Who are those who profane the holiness of the Word?

A. Those who in heart ridicule all things of the Church and of religion, since these are from the Word.

LESSON VIII.

THE SEVENTH COMMANDMENT.

Ref.: T. C. R., nos. 317–320; A. E., nos. 968–979; Doct. Life, nos. 80–86.

Repeat the Seventh Commandment?

A. Thou shalt not steal.

Q. What is included in this Commandment according to the letter?

A. It forbids —

1. All stealing, robbery, piracy; all depriving another of his possessions secretly, or under any pretext.

2. All impostures, unlawful gains, usuries and exactions.

3. All fraudulent practices in paying duties, taxes, and discharging debts.

Q. How is this Commandment broken by workmen?

A. By doing their work unfaithfully and dishonestly.

Q. How, by Merchants?

A. By deceiving in trading, in weight, measure, or accounts.

Q. How, by Officers?

A. By depriving their subordinates of their just wages.

Q. How, by Judges?

A. By being influenced in their judgments by friendship, bribes, relationship, affinity, or other causes, and thus depriving others of goods which they rightfully possess.

Q. What is meant in the *spiritual sense* by stealing?

A. Depriving others of their Faith.

Q. How is this done?

A. By teaching them what is false or heretical.

Q. Who especially are in danger of committing this sin?

A. Those priests who minister from love of gain or worldly honor, and who, therefore, to please men preach such things as they know, or may know from the Word to be untrue.

Q. Why are all such persons thieves?

A. Because they take away from the people the means of salvation which are the truths of faith.

Q. What is meant, in the *celestial sense*, by thieves?

A. Those who deny Divine Power to the

Lord, and claim to themselves His merit and His righteousness.

Q. What are we taught is peculiar to the evil of theft?

A. "That it enters more deeply into a man than any other evil."

Q. Why is this the case?

A. Because it is united with cunning and deceit, and these penetrate even into the spiritual mind of man, where are his thoughts and his understanding.

Q. To what virtue is the evil of theft opposed?

A. It is opposed to sincerity.

Q. What does sincerity include?

A. Sincerity includes integrity, justice, fidelity, and uprightness.

Q. Can a man have these virtues of himself, desiring them for their own sake?

A. He cannot; but he who shuns fraud, cunning and deceit, as sins against God, loves sincerity and is sincere, not of himself but from the Lord.

LESSON IX.

THE EIGHTH COMMANDMENT.

Ref.: T. C. R., nos. 321–324; A. E., nos. 1019, 1020; Doct. Life, nos. 87–91.

Repeat the Eighth Commandment.

A. Thou shalt not bear false witness against thy neighbor.

Q. What is meant in the natural sense by bearing false witness?

A. It is bearing false witness —

1. To testify falsely before a judge in court, or elsewhere, and to swear to this in the name of God, or by anything that is holy, or that is precious.

2. To tell lies.

3. To practise hypocrisy, looking to an evil end.

4. To injure the honor, good name and repute of the neighbor.

5. In the widest sense false witness means all unfaithfulness, snares, and evil purposes, springing from enmity, hatred, revenge, envy or rivalry; for these all inwardly conceal the testifying of what is false.

Q. What is meant in the *spiritual sense* by false witness?

A. To persuade one's self or another that

the false of faith is the truth of faith, and that evil of life is good of life, when this is done not from ignorance but from purpose, after one has known what is true and good.

Q. What is meant in the *celestial sense* by bearing false witness?

A. To blaspheme the Lord and His Word, and to reject the truth itself from the Church; also to verify false doctrine, confirming it by fallacies, appearances, fictions, falsely applied scientific knowledges, sophistical reasonings and the like.

Q. What results from our keeping of this Commandment?

A. When we shun false witness of all kinds as sin against God, then there flows into us from the Lord, the love of justice and truth; our words are then words of truth, and our works are works of justice.

LESSON X.

THE NINTH AND TENTH COMMANDMENT.

Ref.: T. C. R., nos. 325–328; A. E., nos. 1021, 1022.

Repeat the Ninth Commandment.

A. Thou shalt not covet thy neighbor's house.

Repeat the Tenth Commandment.

A. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Q. What do these Commandments forbid in their natural sense?

A. They forbid coveting or desiring to possess that which is our neighbor's.

Q. What relation have these Commandments to those which precede?

A. The other Commandments forbid the doing or saying of that which injures the neighbor: these two forbid equally the willing or desiring to do these sinful things; for the evil lust itself is here declared to be a sin as much as the evil deed and word, and therefore the lust itself is forbidden.

Q. How does the Ninth Commandment differ from the Tenth?

A. As the house differs from that which is contained in the house. The Ninth relates to the external goods, and the Tenth to the internal goods of the neighbor, which we are forbidden to covet.

Q. What evil lust is forbidden in the Ninth Commandment?

A. The lust of worldliness, or the love of the world, which is the covetous desire to obtain or control the outward possessions or wealth of our neighbor, or fellow-men.

Q. What is the lust forbidden in the Tenth Commandment?

A. The lust of the love of rule, or the coveting of the inward possessions of our neighbor represented by the inmates of the house.

Q. How is this lust exercised?

A. In seeking to subject the will and faith and conduct of another to our own authority and control.

Q. What do the Ninth and Tenth Commandments forbid in their *spiritual* and *celestial senses?*

A. They forbid the lust of those things forbidden in the spiritual and celestial senses of the other Commandments.

LESSON XI.

THE KEEPING OF THE COMMANDMENTS.

Ref.: T. C. R., nos. 329–331; A. E., nos. 1024–1028; Doct. Life, nos. 58, 101, 107, 112–114.

Q. According to what we have learned in the previous Lessons, what do the Ten Commandments contain?

A. They contain all things of love to God, and of love to the neighbor.

Q. Do they directly enjoin upon us to love God and the neighbor?

A. They do not; but they forbid our doing or willing any injury against God and our neighbor.

Q. Why is this?

A. Because as we are born into evil of all kinds, the first thing of love to God and to the neighbor is to do no evil.

Q. How, then, can it be said that the Commandments require us to love God and the neighbor?

A. Because in the degree that a man shuns as sins against God the evils which are forbidden, then the love of willing and doing good flows in from the Lord.

Q. Can we thus by keeping the Commandments conjoin ourselves to the Lord?

A. No; the Lord conjoins to Himself the man who keeps the Commandments.

Q. Is therefore the keeping of the Commandments wholly of the Lord's doing?

A. The power is all from the Lord; but man must use this power of his own free will and choice.

Q. But has a man a free will and choice?

A. In order that the union between God and man may be a real one [and not a forced or involuntary one], God has endowed man with the freedom of acting and willing as if from himself alone.

Q. Does man enjoy, then, a real freedom and act from a real choice of his own?

A. He does; for by virtue of this Divine gift man does not know otherwise, when acting and thinking what is good and true, than that the power is within himself and from himself. He can thus freely choose what is right and shun what is wrong, and so conjoin himself to God.

Q. But is it necessary that a man acknowledge that the power of choosing and acting freely is really from God, while it seems to be his own?

A. It is; for thus, while man conjoins himself to God by keeping the Commandments of his table — namely, the last six precepts — then the Lord conjoins Himself to man by the first three precepts, which are the acknowledgment of God, belief in the Lord, and hallowing His name.

LESSON XII.

[*Summary.*]

Ref.: T. C. R., nos., 330, 331; A. E., n. 1028.

Q. In what sense is it true that he who breaks one of the Commandments breaks them all?

A. He who breaks one Commandment, believing that to do it is not a sin, thereby rejects the fear of God, and then he fears not to transgress the rest, although he may not actually transgress them. In rejecting from the heart the fear of God, he denies that anything is a sin.

Q. But what is true of him who abstains from the evil forbidden in a single precept as a sin?

A. He who shuns the evil, forbidden in a single precept as a sin against God, at length comes to hate that evil; and having the fear of God, he comes into communion with the angels of heaven, and he is led by the Lord to abstain from the other evils forbidden, and to shun them, and at length to hate them as sins against the Lord; and if peradventure, he does commit these sins, yet he repents, and by degrees he is withdrawn from them.

Q. What two rules are given to the

Lord's New Church regarding the keeping of the Commandments?

A. They are these —

1. No one can shun evils as sins and do good of himself, which may be good in the sight of God; but so far as any one shuns evils as sins, he does what is good, not of himself but of the Lord.

2. A man ought to shun evils as sins, and to fight against them as of himself; and if he shuns evils from any other motive than because they are sins, he does not shun them in reality, but only prevents their appearing before the world.

Q. Ought we, then, to passively wait for the Lord to purify us from our evils?

A. No; for the Lord requires us to choose and act freely and as of ourselves. It is as if He had said to us: —

The means of purifying thy life from evil are provided by Me in the laws of the Decalogue; and from Me also thou hast the will and the power. Use, therefore, these my gifts and talents as thine own, and thou wilt be purified.

Q. How does the Lord state in summary form the precepts of the *Decalogue* in the *New Testament?*

A. He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the First and great Commandment.

"And the Second is like unto it: —

"Thou shalt love thy neighbor as thyself. On these two Commandments hang all the Law and the Prophets."—ST. MATTHEW xxii. 37–40.

MANUALS

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PART THIRD.

QUESTIONS ON "THE LORD'S PRAYER.

LESSON I.

QUESTIONS ON THE LORD'S PRAYER.

THE DUTY, THE OBJECT, AND THE MANNER OF PRAYING.

"And it came to pass as He was praying in a certain place, when He had ceased one of His disciples said unto Him, Lord teach us to pray."—ST. LUKE xi. 1.

Q. Why ought we to pray?

A. The Lord has made it our duty by His example, and by His precept.

Q. How, by His example?

A. In that He himself prayed often when on earth.

Q. How, by His precept?

A. In that He has bidden us, "ASK, that we may receive;" and promised us that "Whatsoever we shall ask in His name that He will give us," and has given us a Divine and perfect form, after which we are to pray.

Q. What is that?

A. The *Lord's Prayer*, as recorded in MATTHEW vi. 9, and in LUKE xi. 2.

Q. What is prayer?

A. It is speaking with God.—A. C., n. 2535.

Q. What does it cause in us?

A. If we pray from love and faith for celestial and spiritual things, there is given us a kind of revelation which is felt as hope, consolation, or internal joy.— A. C., n. 2535.

Q. What does Prayer do for us?

A. It enables the Lord to do for us what He otherwise could not do.— D. L. W., n. 335.

Q. In what way?

A. If we pray sincerely we humble ourselves, our hearts are softened, and we put away selfish thoughts and desires; and as these are put away, the Lord flows in with His Divine sphere of love and faith.

Q. Does not the Lord know what we need before we ask Him?

A. He does; but He tells us "to ask that we may receive."

Q. Why is the asking necessary?

A. Because the Lord can impart good to us only as we desire it, or are willing to receive it, and our asking indicates this state of willing reception in us.— D. P., n. 92.

Q. Does this mean that the Lord gives us only what we know we need, and particularly ask for?

A. It does not mean this; for all our life, with its infinite hidden things, each one a form of the Lord's goodness and wisdom, flows into us constantly from the Lord without our asking; also, of our own interior mind or internal man we know nothing. But sincere prayer is an acknowledgment

that all good is from the Lord, and that the Lord alone knows that which we need, and that we desire to have this done in and for us.— D. P., nos. 119–125; A. C., n. 10299.

Q. Do we always receive what we ask in prayer?

A. Whatsoever we ask from the Lord, and not from ourselves, that is, whatsoever we ask from the faith of charity, or genuine love of use to the neighbor that we receive. —A. E., n. 411; A. R., n. 951; D. P., n. 330.

Q. Will the good that we ask for always be given us in the form or manner in which we desire it?

A. Not necessarily, for the Lord's providence, and therefore everything that He gives to us, and does for us, looks to eternal ends, and not to what is merely temporary; therefore, a good which we sincerely ask, might, from our ignorance, prove an injury and not a blessing. The Lord answers every sincere prayer according to His own perfect wisdom, and not according to our imperfect knowledge and foresight.— D. P., nos. 482, 483.

Q. How does prayer help us in overcoming our evils?

A. If we are in the habit of praying daily to the Lord we shall be kept in the acknowledgment that all good is from Him, and also the power to resist the evil which is from hell; and thus we shall be

looking to the Lord who will not fail to give us the strength we need.

Q. But is it sufficient that we merely pray to the Lord for our deliverance from evil?

A. Our acknowledgment of the Lord, and our looking to Him will enable Him to enter in and purify the interiors of our minds, our thoughts, and our desires, in the degree that we *cease to do* the evils in our outward acts.

Q. But what, if we cease to do the evil things, and yet do not acknowledge the Lord, or pray to Him for deliverance?

A. Then we do not really shun our evils, but we merely hide them from the world, while they remain inwardly in us as before. — Doct. Life, Chapter xiv.

Q. Why is this?

A. Because the lusts of evil which are interiorly in us by nature are not removed but by the Lord alone; and the Lord cannot enter in with His love and dwell with us except we receive Him and love Him in return.— Doct. Life, n. 102.

Q. But can man exercise this reciprocal or mutual love toward God?

A. He can; for the Word declares, "He that hath my Commandments and doeth them, he it is that loveth me, and I will love him and make my abode with him." Man, therefore, has from the Lord this power of reciprocal and mutual love.

Q. How do we exercise this love to the Lord?

A. By endeavoring in our outward acts to keep the Commandments, acting as of ourselves.

Q. How do we act "as of ourselves?"

A. We act "as of ourselves" when we act freely or of ourselves, and yet from the power of the Lord, for which power we pray.— Doct. Life, n. 104.

Q. Do prayers affect anything if uttered merely on the lips?

A. In prayer it is the affection itself that speaks, and such as is the affection such is the prayer. The heart of man is his love, and the love of man is his very life: his prayers, therefore, have the quality of his love, or of his life. The worship of the lips without worship of the life avails nothing.— A. E., n. 325; A. C., n. 7884.

Q. What is true worship?

A. It is to be in the spiritual affection which is charity toward the neighbor. When a man is in the life of charity he continually prays not with the lips but with the heart.— A. E., n. 325.

Q. Ought we, therefore, to cease to pray outwardly, or with the lips?

A. We ought not; for prayer is an instrument, a going forth or external of true worship, and we ought not while we live in this world to omit the practice of external worship, since by external worship internal

things are awakened; and external things are kept by external worship in a state of sanctity, so that the internal can flow in.—A. C., n. 1618.

Q. Do the acts of external worship have any other than immediate results?

A. In external worship we are caused to imbibe knowledge, and prepared to receive heavenly things, that we may be endued with states of sanctity, of which we are unconscious; and these holy states are preserved to us by the Lord for the use of external life; for in the other life all man's states of life return.—A. C., n. 1618.

Q. In what manner does the Doctrine of the Church describe the Lord's presence and operation with the man who is in genuine worship?

A. When man is in genuine worship the Lord flows into the goods and truths that are in him, and he raises them up to him, and with them raises the man according to the degree and manner that he is in them. It was permitted to perceive the very inflowing, the calling forth of the truths in him that prayed, the application to the object of prayer, the affection of good adjoined, and the elevation itself.—A. C., n. 10299.

Q. What is meant by our Lord's instruction that we should pray in secret, and that so we shall be rewarded openly?

A. It means that those who pray from

love or affection, thus from the Lord, will be rewarded by being in goods and truths from love or affection; and in this reward is heaven and all the blessings and satisfaction of heaven.— A. E., n. 695.

Q. What is meant by our Lord's warning that when we pray we use not vain repetitions like the heathen?

A. That we should not separate the life of piety from the life of charity.— H. D., n. 124.

LESSON II.

THE LORD'S PRAYER.

Q. What is remarkable concerning the Divine Prayer of our Lord?

A. That it is read daily in heaven as it is by men on earth.— A. R., n. 839.

Q. How can this be?

A. Because it is a part of the Divine Word, which, by its internal sense is in heaven, while its literal sense is with men on earth.

Q. Do the petitions of the Lord's Prayer mean, then, more than what appears in the natural sense?

A. In this prayer are contained more things than the universal heaven has capacity to comprehend.— A. C., n. 6619.

Q. Can man perceive these interior things?

A. He can in the degree that his thought is opened toward heaven.

Q. But if his thoughts are closed toward heaven?

A. Then only the sense of the letter appears, or that which is nearest the words.

Q. Is there a meaning in the very order in which the Lord's Prayer is written?

A. There is; in everything which the Lord spake, that which precedes governs in those things which follow, and in the Lord's Prayer this is especially evident.

Q. How does this appear in the Lord's Prayer?

A. The "Father, who is in the heavens," is the First and the Inmost; and what is first or inmost governs universally in those things which are round about it, or proceed from it.—A. C., n. 8864. And the Lord's Prayer begins with the words, "Our Father," thus with Him who is the all in all.

LESSON III.

OUR FATHER.

Q. Who is our Father in the heavens?

A. The Lord Jesus Christ in His Divine Humanity.— A. C., nos. 15, 6887.

Q. Is He thus named in the Word?

A. The prophet declares that His name shall be called the "Everlasting Father," that "Jehovah is our Father and Redeemer;" and our Lord declares that "He and the Father are one."

Q. What does this name, therefore, mean to us?

A. It means the Divine Good of the Divine Love, from which is everything of heaven, and which is the source of all our life and being.

Q. How ought we, therefore, to think of God when we pray?

A. As truly our Father, whose love and care for us is the source of all parental love on earth, in whom we may trust more perfectly than the child its human father.

WHO ART IN THE HEAVENS.

Q. What is heaven?

A. The universal heaven is from the Divine Human of the Lord, and consists of

Divine Truth, united with Divine Good, proceeding from the Lord.—H. H., nos. 78–86.

Q. Is not the Lord above the heavens?

A. He is in His own essential Being, but in His Divine Proceeding, or the spheres of Good and Truth proceeding from Him, He is in heaven, and constitues heaven. His presence with the angels and in their affections and thoughts is what makes heaven for them.

Q. The Word says: "In the heavens." How many heavens are there?

A. There are three heavens: the third where dwell those angels who are in celestial love: the second where dwell those who are in spiritual love: and the first or lowest where dwell those who are in spiritual-natural love.—A. E., n. 322.

HALLOWED BE THY NAME.

Q. What is the Name of God?

A. The Divine Humanity of the Lord.

Q. Why is this the *Name* of the Father in heaven?

A. Because this is what makes known or reveals to us the Being of God in His true Divine nature and quality.

Q. What, then, is meant by the "Name" to be hallowed?

A. All things of love and faith, or all things which are of the Lord in us, and by

which the Lord is worshipped.—A. C., n. 6887.

Q. Has not God revealed Himself by various names in the Holy Word?

A. He has; and He is thus variously named according to His Divine attributes. —A. E., n. 852.

Q. What is especially meant by the two Divine names of our Lord,—*Jesus Christ?*

A. By the Name *Jesus*, when pronounced by man in reading the Word, the angels in heaven perceive the Divine Good; and by the Name *Christ*, the Divine Truth; and by both, the Divine marriage of good and truth, and of truth and good.—A. C., n. 9004.

Q. Why does *Jesus* signify Divine Good?

A. Because it means Safety, Salvation and Saviour; and all salvation is from the Divine good, which is of the Lord's love and mercy, and by means of its reception.

Q. Why does *Christ* denote Divine Truth?

A. Because it means Messiah, Anointed and King; and these denote the Divine Truth.—A. C., n. 3004.

Q. In what way, then, may we "hallow the name of God?"

A. By regarding as holy everything of love and faith which we receive from the Lord, and by which we may approach and worship Him.—A. C., n. 2009.

LESSON IV.

THY KINGDOM COME.

Q. What is the Lord's Kingdom?

A. The reign of His truth.— A. C., n. 1728.

Q. When does His kingdom come in us?

A. When the Lord's truth has passed into our will and our deeds and is allowed to rule there.— n. 5826.

Q. Who are in the Lord's Kingdom?

A. All those who are regenerated by the life of faith.

Q. What is the Kingdom of God in its widest sense?

A. It is the communion of all the good in heaven and on earth.

Q. To which of the Lord's attributes does this petition of the Prayer refer?

A. To His quality as Messiah or King, which is that of His Divine Truth.

Q. How is the state of the Lord's Kingdom described?

A. As a state of peace in which heavenly things are in their morning and in their spring.

Q. Whence is this state of peace derived?

A. From the Lord Himself who reigns;

for He is essential peace itself, and is named in the Word, the Prince of Peace.— A. C., n. 1776.

THY WILL BE DONE.

Q. When is the will of God done in us?

A. When the Divine good and truth which proceed from the Lord, and in which the Lord is with the angels in heaven and with men on earth, is received by us in our heart and soul, that is with love and with faith.— A. E., n. 683.

Q. To what attributes of the Lord does this petition of the Prayer refer?

A. To the Lord's Divine Love, inasmuch as the Will of God is His Divine Love.

Q. What is it to do His Will, according to the spiritual sense?

A. It is to love God and our neighbor, and thus to live according to the precepts of the Lord, from the affection of love or charity.— A. E., n. 295.

AS IN HEAVEN, SO ALSO UPON THE EARTH.

Q. Where is the Lord's will done?

A. It is done in heaven.

Q. What do we ask in this petition?

A. That we may in the same manner do it on earth.

Q. How, then, may we do it on earth?

A. By living a life of heavenly use, that is of love to God and to the neighbor.

Q. If we strive to do this on earth what will be the result?

A. Heaven will enter into us here, so that hereafter we may enter into heaven.

Q. How is this taught in the heavenly doctrines of the Church?

A. "That heaven is in man, and they who have heaven in themselves go to heaven after death."— H. H., n. 319.

Q. What, then, is heaven?

A. It is the Divine Proceeding of the Lord which flows in with the angels and makes heaven.— H. H., n. 7.

Q. What is this Divine Proceeding of the Lord which makes heaven?

A. It is the Good of love and the Truth of Faith.

Q. In what way do the angels constitute heaven?

A. In so far as they receive what is good and true from the Lord they are angels, and in the same proportion they are heaven.

Q. Do they regard this good and truth as their own?

A. The angels perceive most clearly that they will and think what is good and true not from themselves but from the Lord alone; and they feel themselves to be in heaven in proportion as they receive the inflowing good and truth, because they are so far in love and faith in the light of intel-

ligence and wisdom, and thence in heavenly joy. Thus the Divine of the Lord makes heaven, and not the angels from anything properly their own.— H. H., n. 8.

Q. What, therefore, is heaven called in the Word?

A. The *Lord's Dwelling Place* and *His Throne*, and its inhabitants are said to be *in the Lord.*

Q. How is the Lord's will done in heaven?

A. In the most perfect freedom, because from interior affection, and it is accompanied with unspeakable delight.— H. H., n. 404.

Q. What constitutes the delight of heaven?

A. All the delights of heaven are conjoined to uses and inherent in them, because uses are the goods of love and charity in which the angels live.

Q. If one is in love to God and his neighbor here in this life in the world, does he experience this delight?

A. Not while he lives in the body, except as an almost imperceptible blessedness stored up in the interiors, but veiled and rendered insensible by bodily and worldly concerns.— H. H., n. 401.

Q. But what change takes place at death?

A. After death these states are entirely changed, and this interior, hidden and almost imperceptible blessedness is re-

vealed and brought forth into manifest sensation and turned into heavenly delight. — H. H., n. 401.

Q. What, therefore, does this prayer reveal to us?

A. The necessity of our doing the Lord's will on earth if we will hereafter dwell in heaven.

LESSON V.

GIVE US THIS DAY OUR DAILY BREAD.

Q. What acknowledgment do we make in this prayer?

A. That all our life and sustenance is from the Lord alone.

Q. What is the bread that we here pray for?

A. Every natural and spiritual and heavenly good which the Lord sees to be needful for us.

Q. What means the word daily as used here?

A. It means perpetually; every moment to eternity.— A. C., n. 2838.

Q. What means this day?

A. That which is adapted to our present need.

Q. What is heavenly food?

A. Love and charity with the goods and truths of faith.

Q. What does this nourish?

A. The spiritual life in us.

Q. Who thus nourishes and sustains the spiritual life in us?

A. The Lord alone.

Q. How is this truth declared in the Word?

A. The Lord calls Himself the "Bread of God" and the "Bread of Life," and declares: "He that eateth Me, he shall live by Me."

Q. What Sacrament of the Church also is designed to keep in our minds this truth that all our life is from the Lord?

A. The Sacrament of the Lord's Supper.

Q. Is the Lord the source of our natural and bodily food and life also?

A. He is, inasmuch as the world, the earth, and all the kingdoms of nature were created from and by Him alone; and they derive their existence and subsistence from Him only, and constantly.

Q. If we should not pray to the Lord for our daily bread, would not the earth still bring forth fruits by which our life might be sustained?

A. Our bodies might live, but our souls, or the spiritual man in us would die.

Q. Why?

A. Because without acknowledgment of God as the Giver of Life, we either make nature to be God, or make ourselves God; and this is what closes our souls against

heaven and the Lord, and causes spiritual death.

Q. How is this taught in the Word?

A. Our Lord declares: "Man does not live by bread alone but by every word which proceedeth out of the mouth of God."

Q. What is meant by man's living from the Word of God's mouth?

A. That the human mind is nourished as to its affections by the truth, grounded in good, which is its food, and without which it dies: this truth proceeds from the Lord, but without the acknowledgment of God it cannot be received.—*See* A. C., n. 9003.

AND FORGIVE US OUR DEBTS.

See H. D., nos. 159–169; Doct. Charity.

Q. For what do we pray in this petition?

A. For the forgiveness of our sins.

Q. Can the Lord forgive us our sins?

A. The Lord is mercy itself, and constantly remits or forgives our sins in the degree that we, as of ourselves, put them away from us.

Q. How may we remove or put away our sins?

A. By confessing them and doing the work of repentance.

Q. What is it to confess our sins?

A. It is to know what evils are sins, to

perceive them in our own hearts, to charge ourselves with their guilt, and condemn ourselves on their account. When this is done in the presence of God it constitutes the confession of sins.

Q. Is it a sufficient confession to make a general acknowledgment that one is a sinner and guilty of all evils?

A. No; no one makes the confession of repentance unless he examines himself and sees and acknowledges some particular sins to which he is prone.

Q. What is it to perform the work of repentance?

A. To perform the work of repentance is to abstain from sins after they have been confessed, and after we have prayed to the Lord for their remission from humility of heart; and then to live in newness of life according to the precepts of charity and faith.

Q. What is meant by the removal or the putting away of sins?

A. It means that man is withheld from sins and kept in good by the Lord.

Q. Has not man the power to keep himself from evil?

A. It is man's duty to make the effort as of himself to abstain from evils, but the Lord alone gives him the power to do so.

Q. Why is this?

A. Because man of himself constantly inclines downward to the evil, but he is

continually lifted up by the Lord and led to good.

Q. How may we do the work of repentance daily?

A. By reflecting on the evils that adhere to us, by acknowledging them, guarding against them, and supplicating the Lord for aid to resist them.

AS WE ALSO FORGIVE OUR DEBTORS.

Q. What truth do these words teach us?

A. That we must repent in order that we may receive the remission of our sins.

Q. How do they include this truth?

A. Because they teach that only as we are in the life of charity can we ask to be forgiven.

Q. What is the life of charity?

A. A life of love to God and to the neighbor.

Q. Does this necessarily involve repentance?

A. It does; for we can love God and our neighbor only in the degree that we shun evils as sins, and live according to the commandments.

Q. What duty toward others is also taught us in this petition?

A. The duty of forgiveness.

Q. How does our Lord further teach this?

A. By saying immediately after the

prayer, that if we forgive not men their trespasses against us, neither will our heavenly Father forgive us our trespasses.'

Q. What disposition, therefore, ought the sincere repetition of this prayer to cultivate in us?

A. That of mercy, gentleness, and forbearance in our dealings with others; and that of self-examination and the confession of our faults before God, and a constant effort with His aid to put them away.

Q. How may one know that his sins are forgiven?

A. They whose sins are remitted experience a delight in worshipping God for his own sake, and in serving the neighbor for the sake of the neighbor; in doing good for the sake of good, and in speaking truth for the sake of truth; they are averse to evils, and not only shun them but abhor the thought of them, connected with intention.

LESSON VI.

AND LEAD US NOT INTO TEMPTATION.

See A. C., nos. 847, 1874, 1875; H. D., nos. 187–195.

Q. What are temptations?

A. They are the distress and anxiety caused by opposition or resistance to what we love.

Q. Of what three kinds are they?

A. There are celestial, spiritual, and natural temptations according to the kind of love in us which is assaulted or opposed.

Q. What are natural temptations?

A. Those natural anxieties which arise from the opposition to our natural lives, or the loss of natural goods, such as wealth, reputation, pleasures, and what pertains to the life of the body.

Q. What are spiritual temptations?

A. The torments of conscience arising from the violence done to charity, or our love and duty to the neighbor.

Q. What are celestial temptations?

A. An inmost torture arising out of the assault against the love towards the Lord.

Q. Do all experience these interior temptations?

A. Only those who have conscience, or are being regenerated, experience spiritual temptations.

Q. Are not enticements to evil, also temptations?

A. All inducement or attraction to what is sinful is temptation, in so far as it occasions a combat within us, or a struggle between the right and the wrong.

Q. Whence do all temptations arise?

A. Temptations are all induced by evil spirits, and are from hell.

Q. How do evil spirits induce temptations?

A. They enter into the evils and falses that are with man, exciting them and urging them to action; but they are opposed by the defending angels from heaven, who are in the good and truths of faith which are with man, and hence arises a struggle for dominion between the evil from hell and the good from heaven; and this struggle or combat is the distress and anxiety felt by man as temptation.

Q. What is necessary, therefore, for our protection in temptation?

A. That we are furnished with the truths of faith in which the Lord by His angels may be present in us to fight for us in temptations.

Q. Does the Lord then fight for us in temptations?

A. The Lord alone fights for us in temptations and gives the victory; for in and from Him alone is all the will and power to resist evil.

Q. Does the Lord, then, lead us into temptation?

A. He does not lead us into temptation, for all temptation is from hell; but he permits us to be tempted, that we may be led out of our evils.

Q. How do temptations lead us out of our evils?

A. They call forth and reveal to us the evils that are in us and make us aware of their power, and by every successful resistance on our part their power is weakened, and that of the opposite good is strengthened in us.

BUT DELIVER US FROM EVIL.

Q. What do we desire in this petition?

A. That all our temptations may be turned to good by leading us out of evil, and delivering us more and more from the power of evil spirits.

Q. How can our temptations be thus turned to good?

A. By our resisting them in the Lord's name and power.

Q. What example did our Lord give of this truth?

A. When tempted of the devil He repelled him by saying—"Thus it is written,"—thus by means of the Truth of the Word.

Q. What are the combats with which we are to fight in temptation?

A. The truths of the Word.

Q. Why with these only?

A. Because in these the Lord is present to fight for us and deliver us.

Q. What, then, is the purpose of this prayer that the Lord lead us not into temptation?

A. That we may be kept in the acknowledgment that we are wholly evil, and that the Lord is mercy and our only Deliverer, and that we should constantly be watchful against the enticements of the evil and the false, and look to the Lord for strength to resist them.

Q. What other important spiritual truths are taught us in these words?

A. A series of truths rising from the natural to the spiritual, as these Divine Words ascend heavenward, or from the ideas of natural men to those of spiritual men and angels.

Q. What are these truths in their series?

A. First, that all things are from the Lord. Then, that the Lord permits the temptation, but that all evil is from wicked spirits. Next, that the Lord provides and disposes that evils may be turned into good. Lastly, that nothing but good is from the Lord.

LESSON VII.

THE DOXOLOGY.

For thine is the Kingdom, and the Power, and the Glory, forever. Amen.

Q. What is the Doxology?

A. It is an ascription of glory to the Lord.

Q. What is the purpose of it at the end of this prayer?

A. That all our asking may be in the acknowledgment of the perfect Love, Wisdom, and Mercy of the Lord.

Q. What is the Lord's Kingdom?

A. It is the Government of His Divine Truth from His Divine Love.

Q. What is His Power?

A. It is the Lord's Divine Truth from His Divine Good; especially it is His power of saving the human race by subjugating and removing the hells.—A. C., n. 10019.

Q. How did the Lord acquire this power?

A. The Lord acquired to Himself this power over the hells and over heaven to eternity, by making His humanity Divine. —A. C., n. 10182.

Q. How is this declared in the Word?

A. That all power is given unto Him in heaven and on earth; and that He is the First and the Last, the Almighty.

Q. Of whom are these words written?

A. Of the *Lord* the *Saviour Jesus Christ.*

Q. Can they at the same time be applied to any other?

A. They cannot.

Q. Why can they not?

A. Because there can be but One All-powerful.

Q. What, then, do they prove to us?

A. That the *Lord Jesus Christ* is the One God, the heavenly Father to whom we are to pray.

Q. What is the Glory we ascribe to the Lord?

A. Glory is the Divine Truth, resplendent from the good of love, and proceeding forth from the Divine Humanity of the Lord.—A. C., nos. 5922, 9434.

Q. Where is this glory manifest?

A. It shines as the light of heaven, and is in the interiors of the Word, of the Church, and of its Worship.

Q. What does it mean that we ascribe it to the Lord?

A. We acknowledge in these words that He is the source of all our spiritual Light, that Divine Light in which alone we shall see light; and that He in His Divine Humanity, and by the work of redemption has become the Light and the Life of the world.

AMEN.

Q. What does "Amen" signify?

A. It signifies the Truth.

Q. Why do we say it at the end of the Prayer?

A. To acknowledge that what we have uttered is the true and sincere expression of our hearts.

Q. Do we know all the truths that the Divine Words of this prayer contain?

A. We do not; even the angels do not know them all.

Q. Who knows them all?

A. The Lord.

Q. How will He receive and answer our petitions?

A. From the multitude of His mercies, according to the sincerity with which we pray to Him.